SALOMONS SWEETE HARPE:

Conſiſting of fiue words, like ſo many golden ſtrings, toucht with *the cunning hand of his true skill, commanding* all other Humane ſpeech: wherein *both Cleargie and Laitie may* learne how to *ſpeake.*

PREACHED OF LATE AT Thetford before his Maieſtie, *by*

THOMAS WALKINGTON Batchelour *in Diuinitie, and fellow of* S. Iohns Colledge in *Cambridge.*

Dat roſa mel apibus, quæ fugit aranea virus.

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TO THE RIGHT HONOVRABLE, LORD THOMAS HOVVARD, Earle of Suffolke, *Lord Chamberlaine, one of his* Maiesties most Honourable priuie counsell, *and his very singular good Lord,* T. W. wisheth all felicitie externall, *internall,* eternall.

RIght Honourable: *All actions of poize better accomplish their wished ende, either by remuneration, or a dutifull affection (I silence both solid direction and adiument, which onely preuent errour, and supply desic'encie) due reward the former, multiplies and cheares vp endeauour, yet so beeing the base-borne birth of euery seruile nature, onely the last is the true loadstone of labour, this beeing the generous offspring of vntainted liberall thoughts: Howeuer, we though sapless branches of the happy oliue tree (our owne actions vn-*

ſutable to demerit) may worthily declaime againſt the pioners of due deſert (giue me leaue to vſe that word) who bury it in baſe obliuion. Yet we all, I can truly a-
Northampt. vouch (as that Honourable oracle of wiſ-dome could ſay) doe happily liue vnder Libra, vnder the golden line of Iuſtice, moderation, and grace, ſo that we cannot tell whether nights or daies be more happily paſſed o're our heades. Yet this ſurely is (nether doth errour tranſport me) in re-
Iulian in his Caſar. gard of our happie Marcus Philoſophus, (whome Silenus in his paſquil could not carpe at, ſo worthie was his deportment) I ſay in reſpect of the Princely Head it ſelfe chiefly, to many the fountaine heade of honour; and as we may rightly ſay in generall (if conſidering Iuſtice) deriuing honourable equitie to all. Nor can I impeach ſome of the nobleſt ſenſes attendants on this head; who in a Iuſtice Geometricall are euer wont to parallel reward with merit, and not like Salomons ſleeper to fold vp the chill hands of their fauour in their owne warme boſomes: yet the Muſes may complaine the number of ſuch are too fewe.

The auncient honours, fraunchiſes, and

im-

immunities of the Muſes, *the adoring of learning which was of olde, cauſeth thoſe teares that then braſt out of their faire ceſternes for exultation, now in moderne time, to haue recourſe back like* Iordan *to drowne the ſwolne heart in diſcontent: only now our pennes doe ſhedde forth a many teares of inke, abundance of theſe droppes, the liuely reſemblances of our ſorow-duld, nay dead eyes: and this is the reaſon why all our pennes (I thinke) are more imploied now then wont, like ſilly* Iſraelites *ener making vp the tale of bricke: to let the ingratefull world ſee, that as gifts are more inhaunced, ſo the remunerating hand is much ſhortned.*

Before the temple of Romulus *there were* two myrtles *grew, the one* Senatoriall, *the other* vulgar, *for ſo they tearmed them: whiles the one was euer greene the other withered: there was an intercourſe in their flouriſh and decay, two intimates of* Senate *and the* Commonaltie, *either of their languid authoritie, or of their flouriſhing dignitie: for when the Senate was in glory, the other was in ſubiection, and ſo the contrary. Fauour and diſlike, reward, and neglect to learning and ignorance,*

Patricia.
Plebeia.
Plin. 15. 29.

wiſedome and folly, be as them two myrtles to them two ſtates: learning muſt needes flouriſh and diſpread her golden bowes whiles the bleſſed beames of reſpect and fauour doe happily reflect vpon her:

——Immenſum gloria calcar habet: *as the Poet ſaies fame, ſo fauour is a ſpurre: by this, learning (prizeleſſe in it ſelfe) gets it eſteeme: whereas neglect of merit it dulls and rebates the quicker edge of all proceedings, and then folly (contemptible in it ſelfe) gets the vpperhand. Speake I all this, not as though your* Honourable ſelfe *(a knowne Patrone vnto learning) were in ecclips for deficiency that way, nor ſpeake I this as if mine owne worthleſſe action were worthie of the poize, or did baſely expect reward, due to deſert and not to me: but onely in their perſons whoſe merit hath beene very much, and againſt them who haue very little eſteemed it: for vertues and better parts moſt vſually like liuely ſparks of Veſtall fire, are rak't vp in embers of obſcuritie: my ſpeech doth ayme at ſome, who may, no doubt, peruſe theſe lines with a bluſhing eye. What I harbour in my breſt, I doe reſerue to my owne vnſyllabled cogitations: and ſo much*

for

for the reſpectleſſe world.

Now for your worthy Honour *which I euer will eſteeme, the dutifull affection I beare and euer will to it, hath beene a ſpurre to pricke me on (though free and ready of my ſelfe) amongſt the troupe of Secretaries, to preſume to offer vp this poore paper ſacrifice as incenſe on* Minerva's *ſhrine. My ruder hand wherein learning is not palmeſtred, has onely pende what it could copie out of my cogitations, though ſurely firſt they leuild at a fairer marke, not ſoaring for a vulgar ſtoope. If I haue er'd, it is in loue and in conſtraint: as with a diſeaſe ſo with actions paſt: a diſeaſe at firſt is eaſily cured, but hardly ſeene: but in proceſſe of time, it is eaſily ſeene, but hardly cured: ſo that nowe a fault can not be ſalued, except by the pretious balme of a more gratious acceptation.*

Let this I pray your Honour, be attourney to plead for my defect, in that I, like the Syrens, *who are wont in* procella cantare, in malacia lugere, *to ſing in a ſtorme, and mourne in a calme, doe likewiſe, being incũbred with other neceſſary occurences for my degree, tune theſe my vnpleaſant*

notes, too rude a touch and harſh a melody for a nimble apprehenſiue court-like eare, which feedes daily on diuiner foode, on the Pythagorean harmonie that raniſhes the inward ſenſe.

Concerning my ſubiect, it is nothing rare: for there is no ſoile in the whole Elyſian field of diuine writ that lies fallow, vacant, and vnſowne, ſo toyleſome euer hath beene the cunning hand of induſtrie in this fruitfull plot, both for Pauls planting and Apollos watering, ſo that I might worthely haue put my ſtammering pen to ſilence: onely it pleaſing his excellent Maieſtie to daigne to grace with vnexpected fauour theſe lines in words deliuered to his vnderſtanding eare, I ſo beeing called to their diuulgation, did deeme it not vnmeet among the reſt happily to hold the plowe, not looking backe ſo much as to mine own wants: & therfore haue I choſen to ſhrowd this abortiue iſſue of my braine, vnder your Honours gracious wings, my ſelfe beeing happily couched vnder them alreadie, hauing ſweete repoſe vnder the ſhade of that vine I moſt did affect, and whoſe cluſtred branches I wil euer honour both with my heart, my tongue, my penne

and

and all. Humbly ſuiting your Honour for this, to entertaine theſe fewer drops of dutifullnes diſtilled from the limbecke of an humble true heart and hand (vnanſwerable either in their portion or proportion to your worth) which I wholly dedicate as a free will offering to your Honours ſacred altar, as great an offerer (in a reſpectfull ballance) for this my ſilly Lambe, *as they that ſacrifice their* Hecatombs. *Daigne at your Honours vacancie to looke on it: the glorious ſunne it ſelfe may without impeachment to his worth, caſt his pleaſing rayes vpon the barrenneſt ground, as well as on the moſt fertile ſoile: ſo may the leaden mine partake as well the bleſſed hidden influence of heauenly ſtarres, as the golden minerall without diſgrace to conſtellation: and it may ſo come to paſſe, your Honour may gather hunnie from this homely weede. Thus in all humility requeſting earneſtly your Honours future grace and fauour, by whoſe gracious meanes my happier ſtudies may be incouraged to worthyer tasks, as alſo my fortunes bettered: howeuer, beeing contented with the loweſt ebbe, as it ſhall pleaſe the hand of prouidence to diſpoſe of me: whoſe fauour ne-*

uer

uer was as yet to any like the Poets Tene-
dos,

Virg. ſtatio malefida carinis :

a truſtleſſe anchor-hold to the ſea-beaten barks : I humbly take my lowlieſt leaue, beſeeching the Almightie that as both your Honourable ſelfe, *your right* Noble Ladie, *and all your* Oliue branches, *that plant your table round about, haue had the mercies of God hetherto, not in any little* epitome, *but as we may ſo rightly ſay, in the largeſt* volume *of his vnſpeakable bountie : ſo ſtill and ſtill to all poſteritie, (euen from a ſingle well wiſhing heart vnto you all) you yet may taſt the ore-flowing cup of Gods endleſſe fauours, both here in the wilderneſſe of this world, and there in the true land of promiſe, the kingdome of bliſſe, whether we all if rightly bred, if true trauailers, muſt happily direct our iourneyes.*

And thus againe I humbly take my leaue. From my chamber in S. Iohns Colledge once graced with your Honours reſidence. Iun. 28. 1608.

Your Honours moſt deuoted
and dutifull Chaplaine,
T. Walkington.

Eccleſiaſtes 12. 10.

Bickeſh coheleth limtſo diure kephets.

The Preacher ſought to finde out pleaſant words.

BEloued in our Sauiour Chriſt Ieſus: There is a bleareeyd *Leah* as well as a faire fac't *Rachel:* fooliſh *Rehoboams* ſhecles of braſſe as well as the golden ſhecles of wiſe *Salomon:* the diſtaſtfull and bitter waters of *Marah* as well as the well-reliſhing and wholeſome waters of *Betheſda:* the curſed figtree as the fruitfull oliue tree: *Iothams* bramble as well as the chearing *vine*, or the tree of life which bare xij. manner of fruits, and gaue fruit euery moneth, whoſe very leaues ſerued to heale the nations withal. Such difference is there in words: there are the words of *Salomons foole*, of the *Atheiſt*, of curſing

Gen.29.17.

1.King.14.

Exod.15.23.

Ioh.5.
Mar.11.
Ier.11.16.
Iud.12.
Reu.22.2.

Shimei,

Shimei, prophane *Iulian*, worldly *Demas*, proud *Abſalom*, couetous *Gehezi*, flattering *Iudas*, hypocriticall *Pilate*, ſimoniacall *Simon Magus*, drunken *Nabal*, inceſtuous *Ammon*, ſcoffing *Cham*, as well as the words of the wiſe, which are as goads to pricke and ſtirre vp this ſinnefull ſluggard that rocks and lulls himſelfe aſleepe in the cradle of carnall ſenſualitie: who cries ſtill, Yet a little, and yet a little more, ſnorting as faſt as *Plinies* beares, which as he ſaies, *vix poſſunt vulneribus excitari*, can hardly be awooke with wounding ſtroakes; no not with the remẽbrance of the wounds and dolefull pangs that our bleſſed Sauiour ſuffered on the croſſe for his ſake. Theſe words are the words of ſpirituall wiſdome, like that wine which was kept the laſt at the mariage in *Canaah* of *Galile*: theſe doe edifie and feede and fat the ſoule: for the lippes of the righteous (that preſerue knowledge) doe feed many: they are like the well of *Iacob* that watered three flocks, I meane the court, the countrey, and *Bethel*. They haue both στερεὰ τροφὴ, γάλα, and that I may vſe *Nazianzens* word, ἡδύσματα; that is,

Plin.l.8.36. nat.hiſt.

Iohn 2.10.

Prov 10.24. ſo Ier.3.15.

Gen.29.2. Heb.5.12.

Nazian in orat.de Pent. or ἡδίσματα A.Gell.7.16.

both

both ſtrong meate, and milke, and delices: I call them delices which are fit to to be knowne and pleaſant, yet not ſo neceſſary, as that ſeuenth number whereof he makes a large diſcourſe, and ſuch like. The former they doe feede no more then the golden fiſh the fiſhers dreamed they had taken with their hooke:

Theocrit. eidyll. 22.

——παντᾷ τῷ χρυσῷ πεπυκασμένον,

Vbivis auro contectum.

they rather bring in a famine, euen that lamentable famine in the Prophet, not a famine of bread and water, but a famine of the word of God; euen that famine which ſends a leanneſſe to the ſoule, that I may ſpeake with the phraſe of the bleſſed ſpirit.

Amos 8.11.

Pſal. 106.15.

The latter betters the ſpeech: as the blind man did crie firſt in the fleſh but not in the ſpirit, but after he gan to ſee and was touched with the finger of faith, then he bettered his ſtyle. Firſt, he cried, *O thou ſonne of Dauid*, but after, κύριε, *O Lord, or ſonne of God.* But the former waxes worſe and worſe: like vnto their ſpeech, that when Chriſt ridde in pompe to Ieruſalem, cried, *Hoſanna*, but when he was on the croſſe, *Hoſineca: hoſanna*, that is, ſaue vs now: *hoſineca*, that

Marcus Heremita in l. de lege ſpirituali. ὅτε δαβὶδ then υἱὲ θεοῦ ὁ μολοῦσας κυρ. anſw. iehouah.

Matth. 21.9.

Matth. 27.22.

is,

is, ſaue thy ſelfe now. The former, the ſpeach of folly, brings in ſchiſmes, errors, and hereſies into *Chriſts Church*; the latter, vnitie and vniformitie: the which two in the Church are likened by S. *Cyprian* the one vnto Chriſts coate without ſeame, the other to *Ieroboams* coate cut into twelue pieces.

Cypr. lib. de vnit. Eccl.

1. Sam. 25. 25. Now as *Abigal* ſaid of *Nabal*, as his name is, ſo is he; ſo we may ſay as a mans ſpeach is, ſo is himſelfe; if ſpirituall, heauenly; if carnall, fleſhly. For wiſdome & folly are two trees planted in the heart, which beare their diuerſe fruit in the tongue: the heart it is natures ceſterne of ſpeach, and the tongue is the channell or conduit pipe to deriue it thence: as the one the ſource and welſpring bubleth, ſo the other as the cocke it floweth either the ſweete guſh of the ſpiriruall rocke, I mean Ieſus Chriſt, of whom Ioh. 7. neuer man ſpake as this man doth; or elſe the vnpleaſant waters of *Iericho* that *Eliſha* was faine to ſeaſon and cure with a cruſe of ſalt: for out of the abundance of the heart, the mouth it ſpeakes: although oftentimes in ſophiſtrie, as *Porphyrius* the *Atheiſt*, whom *Theodoret* calls, ἀσεβείας

Plato.

Ioh. 7. 46.

2. King. 2.

Theodoret. Serm. 3.

πρό-

πρόμαχον, and ἀληθείας ἀντίπαλον, the ring-leader and ſtanderd of impietie, the open chalenger and oppugner of veritie: he ſpake one thing, ſaies he, with his mouth, and had taught his heart another thing. So *Arrius* that denied the *coeſſentialitie* of Ieſus Chriſt, who as *Nazianzen* ſpeaks, δίκην ἔδωκεν ἀκολάστου γλώσσης, ἐν βεβήλοις τόποις κατάλυσιν, paide dearely for his intemperate tongue: for as the hiſtories record he voided out his bowells vpon a ſtoole: he ſwore in the *Nicen Council* that he beleeued as he had writ, (hauing two papers) to wit, according to that he had in his boſome ſecret, not that which he had in his hand open. So *Herodian* ſaies alſo of *Severus*, διὰ τῆς γλώττης προίετο ἃ μὴ ἔφερεν ὅπη γνώμης: he harboured one thing in his breſt, and hatched another thing in his tongue. Thus *Ananias* and *Saphira* plaid the ſophiſters and hypocrites, lying to the holy Ghoſt. But we ſpeake of canonicall and regular ſpeach, as the ſchoole tearmes it, when ſpeach is a true gloſſe to expreſſe the hidden text of the heart.

Naz. in orat. de laudibus Athan.

Herod. l. 2.

Act. 5.

Oh then what a full ceſterne of ſweet water ſhall we thinke that ſweete-ſoun-

ding cymball of Gods glorie *Salomon* had, that bleſſed preacher, that ſanctified Prophet, who ſpake from his heart & as the Spirit gaue him vtterance. Whoſe tongue like the hearb *Lingua* that growes by the fountaines, did daily conuerſe and take aduiſe of his heart, like *Dauid* and his familiar friend. And ſure therein lay his greater wiſdome: for better is it by farre for the tongue to be deepely ſeated in the heart, then for the heart to be ſhallowly ſeated in the tongue; according to *Salomons* owne ſaying, The heart of a foole is in his tongue, but the tongue of the wiſe is in his heart. And by the way, it is not an iniudicious note: the *Hebrewe* word for the heart is *lev*, (whereupon no doubt our *liue* comes) which conſiſts of two letters, lamed and Beth, L, and B: L, is for *Laſhon* the tongue, the other B, for *Beth*, a houſe, to intimate thus much, that the heart ought to be *Beth laſhon*, the houſe of the tõgue, wherein the tongue ought to dwell, and haue her continuall reſidence. What a ſingular portion of wiſdome ſhall we thinke this *Salomon* was inriched withall, both for his heart and

Lingua herba naſcitur iuxta fontes. Plin. 24. 19.

Pſal. 55. 14.

Eccleſiaſtic. 21. 26.

his

his tongue? he had as much and more wiſdome in his heart, then words in his mouth, λόγων ἀνομβρίαν, λόγε ἐπομβρίαν, a droppe of wordes, but a ſea of matter and wiſdome: and them words beeing riuered from this ſea, moſt pleaſant, comfortable, and delightſome wordes to a diſconſolate and languiſhing ſoule: euen like the twelue fountaines of *Elim* to refreſh the thirſtie Iſraelites withall: euen like the bread and water that comforted the ſoule of *Eliah* vnder the Iuniper tree: euen like the *flagons & apples* the ſpouſe of Chriſt deſired to be comforted withall, Stay me with flagons, and comfort me with apples: for I am ſicke of loue.

Exod.15.27.

..King.19.6.

Cantic.2.5.

Such gratious and heauenly wordes the Manna and foode of the ſoule did Salomon ſet on his table, richer then that King *Ptolomie* ſent to *Eleazer:* ſuch golden iewells he hung in the eares of his auditours, more prizeleſſe then the golden earings of the Iſraelits: ſuch pure myrh did drop from the learned lips of *Salomon*, more fragrant then that pretious ointment in the *Alabaſter boxe:* like them words of the Prophet *Eſay*, The Lord hath giuen to me the tongue of the

Ariſtæ. in ſuo lib de Sept. & Ioſeph. 122.

Exod.32.2.

Eſa 50.

learned, to know how to miniſter a word of comfort in due ſeaſon to the wearied ſoule. Thus ſpake he in his three-folde Philoſophie, as *Origen* tearms it; *Morall, Naturall, Theoreticall:* morall, in the *Proverbs:* naturall, here in *Eccleſiaſtes:* and contemplatiue in that heauenly *ſong of ſongs*. Thus was he like *Cleopatra*, whoſe tongue was tearmed, ὄργανον πολύχορδον, a ſweete inſtrument with many harmonicall ſtrings: thus was he like *Athanaſius*, who was, ἡδὺς τὸν λόγον, of a gratious and ſweete vtterance: thus like *Plato*, the bees as it were did hiue and make the hunni-comb in his mouth: thus was he like an *Apollos*, eloquent and mighty in the Scriptures. He whoſe wiſedom the *Queene* of *Sheba* came afarre to heare, he here goes afarre himſelfe to find out words of wiſdome: for it is ſaid here, The Preacher ſought to finde out pleaſant words.

Origen. in his prelude before the Canticles.

Plutarch.

Nazian. epitaph. Baſil.

Gyraldus.

Act. 18.

1. King. 10.

May it pleaſe you to tearme this text, *The Princes patterne, The preachers platforme*, or, *The Laymans leſſon:* for it is a ſchoole-maſter to teach vs all how to ſpeake, euen from the tall Cedar of *Lebanon* vnto the *hyſope* that ſpringeth on

the

the wall. Or, in a word, I pray call it, *The Art of ſpeaking*. Oh that I, ſilly I, were bleſt both with the theorie and practiſe of that heauenly art; then might I by right as a right Phyſitian of the ſoule, chalenge a grace *ad practicandum* in this poore hoſpitall of Chriſt, where there is many a ſpirituall blinde *Bartimeus*, many a lame *Mephiboſheth*, many a leprous *Naamã*, many a bedred *Æneas*, many a ſoule-ſick *Ezechias*, nay many a ſoule-dead *Lazarus*, rotting and putrifying in the graue of ſinne, wrapt in that winding ſheete of woe, muffled in ignorance, key cold in charitie; hauing the heauy tombe-ſtone of deſperation preſſing downe their ſoules almoſt to the nethermoſt hell. Oh that I had the tongue of men and Angels, that I might feede the flock of Chriſt with *manna* the food of angels! oh that I could like an *Apollos* both eloquent and mightie in the Scripture, deliuer this embaſſie from my King, my God, as behooueth the miniſter of God, that ſo I might miniſter grace vnto the hearer.

But I may rightly ſay with the Prophet *Ieremie*, O Lord God, I cannot Ierem. 1. 6.

ſpeake: for I am a childe. Or with *Moſes* the man of God: O my Lord, I am not eloquent, neither euer haue beene, but I am a man ſlow of ſpeach, and ſlow of tongue. Or with the prophet *Eſay*, Woe is me: for I am a man of polluted lippes. Therefore for the breaking of this little peece of bread, I will vſe *Bernards* inuocation to God: *O piiſſime, frange eſurientibus hunc panem tuum, meis quidem ſi-ta dignaris manibus, ſed tuis viribus:* O ſanctified Lord God, break this thy bread vnto theſe hungrie ſoules, (if thou wilt pleaſe to daigne me that grace) with my vnhallowed hands, but with thy ayding power of grace. O let me tune the ſtrings of my tongue in conſort with *Salomons* ſweet harp, oh let my heart indite a good matter, oh let my tongue be the pen of a ready writer: as *Dauid* cried for the water of the well of *Bethlehem* in a propheticall thriſt for the well of euerliuing waters, euen the bleſſed babe that was borne at *Bethlehem*: ſo let me crie for theſe ſe heauenly words, giue me O Lord to find out theſe pleaſant wordes of *Salomon*, whereof here we reade, *The Preacher ſought to find out pleaſant words.*

Exod.4.10.

Eſa.6.5.

Bernard.in Cant.

2.Sam.23.15.

In

In the vnfolding of which, we will onely truſt on thy merciful aide, O Lord: and as *Cyrus* in *Zenophon* beeing mounted on his horſe, and making towardes his enemie, (it thundering on his right hand) cried thus, Ἑπόμεθα σε ὦ Ζεῦ μέγιστε, we will march vnder thy conduct, O mightie *Iupiter*: ſo will we by thy ſacred helpe and aſſiſting grace (O Lord) proceede in this our text. Xenoph. 7. inſtitut. Cyr.

The words we will branch into three heads, the { *Subiect.* *Proiect.* *Obiect.*

1 The *ſubiect*: that is King *Salomon*, ſet out by a ſpirituall title, the Preacher.

2 His action or *proiect*: he daily buſied his braine how to ſpeake: he ſpoke not *extempore*; he had it not, as we ſay, on the tip of his tongue; but he ſought earneſtly, and carefully endeuoured not to be ſilent, but to ſpeake.

3 The *obiect*, that he aimed at in his ſpeach, euen words of ſpirituall delight and pleaſancie.

The Preacher ſought, &c.

1 The ſubiect. *Salomon*, or *Eccleſiaſtes*, or the Preacher: he was the bleſſed penman of this booke, the heauenly muſici-

1.King.4.32. an, who was equaliz'd vnto the ſweete ſinger of *Iſrael*, whoſe ſongs were a thouſand and fiue: whoſe ſweeter ſtraine went beyonde the apprehenſion of a vulgar eare: out-ſtripped the Poets *Daphnis*, of whome thus the *Caprarius* ſpeakes, O how pleaſant and amiable is thy voice, O *Daphnis*!

Evdill.8. βεκελ. Κρέσσον μηλοβομένῳ τεῦ ἀκοέμεν ἢ μέλι λείχειν:

I had rather liſten to thy chaunting and inchaunting voice, then to taſte of the moſt delicious *Hyblean* hunnicombe. This *Salomon* whoſe admirable wiſdome the *Queene* of *Sheba* came afar to heare, preſenting vnto him, ſixeſcore talents of

1.King.10.10 gold, peareleſſe precious ſtones, and abundance of ſweete odours. He who ex-

1.King.10.23 celled all the Kings of the earth in riches: for he offered in one ſacrifice vnto the

1.King.8.63. Lord 22. thouſand beeues, an hundred and twentie thouſand ſheepe. Who made himſelfe palaces of the trees of *Lebanon*, whoſe pillers were ſiluer, the pauements gold, the hangings purple, whoſe midſt was paued with the loue of

Eccleſ.3,9,10 the daughters of *Ieruſalem*. Who had in his building ſeuentie thouſand that

bare

bare burdens, and 80. thouſand maſons in the mountaine. He who planted himſelfe vineyards, made him orchards of all manner of fruit, who had the gold of Kings and prouinces, who had men ſingers and women ſingers the delights of the ſonnes of men, who had nothing withheld from him of all his heart deſired: who was ſeated in the bliſſefull *Eden* and *Paradiſe* of all content, glutted with all delicious viandes; crammed as it were with the pleaſures of the world, wanting no delicie to reliſh his taſt, no elegancie to delight his eie, no ſymphony to rauiſh and ſurfet his eare: when he had had his full repaſt in ſinne, when he had runne through *myriades* of delights, glutting all his fiue ſenſes, which we may tearme the *Cinqueports*, or rather the ſinports of his ſoule: hauing thus runne his wild-gooſe chaſe, waging warre againſt God almightie, *tandem receptui canit*, he ſounds at lẽgth a woful retreit, he comes home by weeping croſſe: he ſees, the windowes of his ſpirituall eyes beeing ope with *Daniels* vnto *Ieruſalem*, that he was in the very ſuburbs of death, rowing along by the banks of hell: he ſees that va-

1. King. 5. 15.

Eccleſiaſt. 2.

Dan. 6. 10.

vanitie was the *Golden calfe* he daily ſacrificed vnto vpon the altar of his ſinfull heart, with the fire of too carnall deuotion. This mighty Monarch therefore vnmasks and pulls off the vizard of all vanitie, and pennes this booke, this heauenly booke of *Retractations*, which the auncient Rabbies entituled, *Teſhuuah leſhelomoh*, the repentance of Salomon: it is he that conuerts himſelfe by the helpe of God, and beeing conuerted ſeeks to conuert others to God: it is he that here is the Preacher. We muſt not thinke with *Dauid Kimchi*, that *Eſay* wrote both his owne propheſie, and the Canticles, and this booke alſo, that he was the preacher; nor with the *Talmudiſts*, that *Ezechiah* and his adherents writ the booke which they call *Iimſhoch*, that is, *Eſay*, the *Proverbs*, the *Song of Songs*, and *Eccleſiaſtes*: but as *Boaz* ſaide to *Ruth*, gleane in no other field but this: ſo let vs imbrace no other ſiniſter opinion but this, that Salomon was the penman of this book, that here he was this Preacher, who ſought to finde out pleaſant words.

1.Pet.2.11.

Mercerus ex Baua bathra.

Ruth.2.8.

They that auerre *Salomon* not be this preacher, the penman of this booke, doe

prooue

prooue it hence; becauſe the booke is penitenciarie, and they conſtantly auouch that he neuer repented, but that he was damned to the gulfe of hell: of which thing, becauſe comprized by methode within the liſts of our Text, we will by Gods aſſiſtance treate a little.

Their chiefe Authorities to patronize their opinions are culled out of *Auguſtine*, one place in his booke of the *citie of God*, where he ſaies, that Salomon had good beginnings, but euill endings: ſecondly, in his booke *Ad Fauſt. Manich.* The holy Scripture, ſayes he, reprooues and condemnes Salomon, becauſe no where we read of his repentance, and Gods indulgence. But the moſt ſtrict place of all is in his commentary vpon the *Pſalmes:* where he ſaies in plaine tearms; *Salomon reprobatus eſt à Deo*, Salomon was reprobate of God, a caſt-away as they interpret it. I know that ſome of the Fathers are diffident concerning the ſaluation of Salomon, and amongſt them this Auguſtine as it ſeemes at a bluſh: yet notwithſtanding they may be anſwered.

Aug. de ciu. dei. 17. c. 20.

ad Fauſt. Manich. l. 22. c. 88. per tot. c.

In Pſal. 126. in the midſt of the enarration.

1 Firſt for the firſt: be it that he began in the ſpirit and ended in the fleſh, yet

this

this is not to be ment of his final ending, he died not in his ſinnes: we know the iuſteſt man he falls 7. times a day, that is often, yet he riſes againe, and after his riſing he ſtill falls, when the finger of the holy Spirit holds him not vp: and euery fall (though not finall) may be called *malus exitus*, an euill ending, in regard of the holy riſe which is a good beginning. Or els thus: he began to ſway the ſcepter of his kingdome very wiſely and religiouſly, yet after he reuolted from God, eſpecially in his old age, which may be called his *exitus*, yet ſo that ere he did depart this world, ere he were gathered to his fathers, he did clenſe his wayes, he did repent.

Bacchiar. ad Iannar. de lapſis recip. med. cap.

2 For the ſecond, we wil anſwer with *Bacchiarius (a Britaine, in Auguſtines time)* in a booke which he writ concerning a Monke that had committed adulterie; ſayes he, let vs graunt that in no place we read that Salomon repented: be it ſo: *at acceptabilior erat pœnitentia, priuatâ eius conſcientiâ quàm publicâ notitiâ eccleſiæ:* more gratefull to God was his penitencie in the cloſet of his owne heart, then by giuing publike notice to

the

the Church.

3 For the laſt. The word *reprobatus* doth not alwaies ſignifie, ἀδόκιμος, as we take it for one in the ſtate of the damned, for a caſt-away, but for one reprooued of God. So *Tertullian* ſpeaking of the ſecond comming of *Chriſt*, ſaith, that Chriſt *poſt reprobationem fuit aſſumptus*, after his reprobation was taken vp: now what blaſphemous tongue would euer ſay that Chriſt was a reprobate? So Salomō was reprooued of God, as he was of the Scripture. *Ireneus* after he had recited the good gifts that God had inriched Salomon withall out of the rich exchequer of his vnſpeakable bountie and mercy, about the midſt of the chapter he ſaies, that he fell grieuouſly, and was tainted with the pollution of outlandiſh women, yet ſaies he, *ſufficienter eum increpavit ſcriptura, vti dixit mihi presbyter, vt ne gloriaretur vniuerſa caro in conſpectu Domini.* Whēce we may gather theſe two things: 1. that he was reprooued of the Scripture, as we ſpake before: 2. that the word of God ſo ſufficiently wrought vpon his heart, that it cauſed him to repent,

Tertull. ad Iudæos, a litle from the ende.

Iren. 4. hæreſ. 45.

pent, yet *Ireneus* ſpeaks it from the relation of a Prieſt. I confeſſe Auſten in the laſt place quoted out of his comment. vpon the Pſal. ſpeakes very preiudiciouſly of Salomon, as may be gathered out of his ſucceeding words, where he takes away the argument deriued from his penmanſhip. But if he vncharitably and ſiniſterly cenſured this holy man, it was no doubt a blemiſh in him: & perchance rather to deterre and affright euery ſoule from falling ſo low, then peremptorily and preiudiciouſly to determine of his damnation: we may ſay as Auguſtine himſelfe ſayes in another caſe of Saint *Cyprian*, who held the *Anabaptization* of hereticks, ſo of Auguſtine, this was peraduenture, *magis diſcendi modeſtia, quam docendi diligentia.*

Auguſt.cont. Donatiſt.

For their reaſon it is this. Becauſe his ſoule was ſo deepely tainted with Idolatrie, and loue of his concubines: and if he had repented, ſay they, we ſhould haue read of his taking away the high altars before his death. But to anſwer. Although his ſoule was, *dibapho peccati tincta*, dyed in a crimſen dye of ſinne, yet he that came with redde garments

from

from *Bozrah*, who trod the wine-preſſe of Gods wrath alone, he that ſate vpon the white horſe, whoſe eyes were like a flame of fire, and on his head a many crownes, who had a name writ that no man knewe but himſelfe, whoſe garment was dipt in blood, he, he could purge him with hyſope, he no doubt could make the ſcarlet ſoule of *Salomon*, as white as the ſnow in *Salmon*.

Eſa.63.1,2,3

Reuel.19.11, 12,13.

Againe, what if he were for a time faſcinated & bewitched ſo with the loue of his concubines, that for their ſakes he followed *Aſhtaroth* the god of the *Sidonians*, *Chemoſh* the god of the *Moabites*, and *Milchom* the god of the *Ammonites*, yet no doubt he might before his death command theſe abominations to be ruinated and defaced, which were not peraduenture, and which he beeing bedred it may be could not in his owne perſon by reaſon of his too long delay, ſee throwne downe.

1.King.11.

And by the way, nor is it a *παράεργον*, *S. Ambroſe* ſaith, God permitted *Salomon* thus grieuouſly to fall, leaſt the Iews might be deceiued and thinke, --- *promiſſum diuinum ad illum manaſſe*, and ſo

Ambroſe vpon S.Luke.

conſequently that he was the Meſſias.

But with authoritie and reaſon counterpoiſed againſt their vngrounded cenſure for any thing I ſee, we will prooue directly that he repented, and ſo was ſaued. I will onely mention that place in *Eccleſiaſticus*, in which chapter is ſet out the prayſe of *Nathan*, *Dauid*, and *Salomon*: it is there ſaide *Salomon* felt ſorrowe for his folly, but God left not off his mercie to him, nor did he deſtroy him for his workes, οὐκ ἐξαλείψῃ, which I thinke may be interpreted well; he wip't him not out of the booke of life, beeing the poſteritie of *Dauid* whom he loued.

Eccleſiaſt. 47.

Hierome vpon *Ezekiel* cites a place out of the Prouerbs in the *Septuagints* tranſlation, where *Salomon* thus ſpeakes of himſelfe, ὕστερον ἐγὼ μετενόησα καὶ ἐπέβλεψα, &c. that is, at the length I repented, and beheld, &c. I know the *Hebrew* runnes not ſo, for thus, *vaechezeh anôchi aſhith libbi*, &c. then I beheld and laid it to my heart, and looked vpon it, and receiued inſtruction. Where the fault is, it is not at this time to be diſcuſſed, ſince it requires an ample diſcourſe, and I would not become tediouſly irkeſome: for, as

Hierom. in 43. Ezech. Prov. 24 32. Septuag.

Nazi-

Nazianzen ſaies, κόρος δὲ λόγε πολέμιος ἀκοῆς ὡς ὑπερβάλλσα τροφὴ σώμασι: that is, ſatietie in ſpeach is as great an enemie to the eare, as ſurfet to the body. But this is not onely *Hieromes* but alſo *Cyril the Archbiſhop of Alexandria* his allegation, who cites alſo this very place out of the Septuagints in his booke *de Baptiſmo*. But *Bacchiarius* in his fore-mentioned booke, he brings in this reaſon that he was repentant, and ſo ſaued. All the godly kings, ſaies he, are reported in the Scripture to haue beene buried among the kings of Iſrael their fathers in the citie of *Dauid*, amongſt which *Salomon* as a godly king is ſaid to be thus buried: but it is not read of the wicked kings, as *Ieroboam*, *Ahab*, and the reſt, that they were thus buried: therefore it is likely that *Salomon* was ſaued, that he did repent in the iudgement of the church: but let them that can diſcerne ſee into this reaſon.

Nazian. orat. de Sanc. bap.

Cyrill.

Baechiar. ad Ianuar.

In briefe our plaine arguments to prooue his ſaluation, are theſe.

1 *Firſt*, In the 2. of Samuel, Salomon is caled *Iedidah* by Nathan the Prophet, at the command of the Lord: the word

2. Sam. 12. 25.

ſignifieth, beloued of the Lord: and ſo ſayes the text, becauſe the Lord loued him: now whom the Lord loues, he loues to the ende: and therefore he was ſaued.

2 *Secondly*, He was a ſacred Scribe and penman of the Canonicall Scripture, inſpired by the holy Ghoſt, as all other Prophets were; which thing befuits not any reprobate: now it is ſaide in S. Luke, that all the Prophets of God are, ἐν τῇ βασιλείᾳ θεοῦ, in the kingdome of God: therefore to ſeclude *Salomon* one of the Prophets from the kingdome of heauen, were to denie the Scriptures.

Luk.13.28.

3 *Thirdly*, He calls his former waies madneſſe and folly, therefore it is probable, that he ſeeing in the Scriptures mirrour and looking glaſſe, his owne blemiſhes and fowle deformites, that he waſht away the ſpots of his ſoule by the troubled waters of *Bethesda*, the teares of true repentance.

Eccl.2.12.

4 *Fourthly*, He was the liuelieſt type of Ieſus Chriſt the true *pacificus* the true Salomon, that euer was, ſaue *Melchiſedeth*.

To ſay then that he who was thus buried among the faithfull for a faithfull

man

man in the citie of Dauid with the kings of Iſrael his fathers, who was ſufficiently reprooued, and ſo cõſequently amended by the holy Scripture, who was the louely darling of God, the penman of heauẽly writ, one of the ſanctified Prophets, who was ſo liuely a reſemblance of our Sauiour Chriſt, who ſaw into his owne madneſſe and folly, that he, he I ſay was damned, withſtands reaſon, denies Scripture, and iniuries the dead in the Lord: and I verily am perſwaded in my ſoule & conſcience, that his portion is fallen in a faire ground, that his inheritance is in the land of the liuing. And thou O my ſoule inioy for euer that bleſſed paradiſe he now happily doth bathe himſelfe in: & giue me leaue to end this point with the Poet, Happie and thriſe happie are them ſoules,

Quêis datur Elyſium ſic habitare nemus, Sannazarius.

who thus are made free denizens in that heauẽly *Ieruſalem* the citie of the Saints. And thus I conclude, that Salomon he was this Preacher, and penman of this penitentiall booke, with making this ſhort double vſe vnto our ſelues: 1. let him that ſtands, take heede leaſt he fall:

2. let euery one vpon the bended knee of his heart humbly deſire the Lord to conuert him; then being conuerted, with Salomon let him conuert his brethren. Now will I come nearer vnto this firſt word, *Coheleth, or Preacher.*

As the Prophet ſaies of Ieruſalem the earthly Eden of pleaſure, the navil of the world, the cathedrall ſea of God, Many excellent things are ſpoken of thee, O thou citie of God: ſo we may ſay of Salomon, many glorious titles are giuen to thee, O thou man of God. Diuerſe ſingular men haue had other names for their excellencie, as *Origen* was called *Adamantius: Iohannes Conſtantinopol.* for his mellifluous eloquence was called *Chryſoſtome: Baſil* was called *Magnus: Gregorie Nazianz.* for his worthie diſputations in diuinitie was called *Theologus.* Thus he that was *Saul* before his conuerſion as *Sheol* or hell, was after called *Paul*, that is, *mirabilis*, wonderfull, or *os tubæ*, the mouth of the trumpet of the Lord, though there be no great ſubſtance in that. But King Salomon as a man ſpecially graced with rareſt parts, has ſundry excellent and worthy names:

Eraſm in vit. Origen.

Hi:rom.

as firſt *Salomon*, that is, a peacemaker; then *Iedidah*, that is, beloued of the Lord; then *Ithiel*, that is, God with me; then *Agur*, that is, gathering together, and ſo in the ſame ſenſe here in this booke, and in this place is he tearmed *Coheleth*, or *Eccleſiaſtes*, or the preacher, becauſe like the ſound of *Aarons* golden bells, he calls the flocke of Ieſus Chriſt together by his heauenly & pleaſant words.

cahal congregavit.

The Hebrew word *Coheleth* is here of the *feminine gender*, as the learned know, as if he called himſelfe the ſhee preacher, or the woman preacher. Becauſe as ſome ſay, he writ it when he was *ſatur annis*, very aged, when they began to wax dark that looke out by the windows, when all the daughters of ſinging were abaſed, when his Almond tree began to flouriſh, & the graſhopper was a burden to him, when his ſiluer corde was lengthened, and the golden ewre broken: when he was as *Nazianz.* ſpeakes of *Eleazar*, πολιὸς τὴν τριχὰ, πολιὸς τὴν φρόνησιν, gray-headed, and graue-witted: when his day declined, and the ſhadowes of his euening began to be ſtretched out, when

Eccleſiaſt. 12

Nazian. orat. in Maccabæos.

Ier. 6. 4.

his manlike ſtrength once failed him, when he was by age as weake as woman the weaker ſex, at the very brink of death, then he writ this booke, and calls himſelfe the woman preacher; which confirmes the former aſſertion of the *Hebrues*, that this was his laſt booke, his *palinodia*, his ſweet recantation, like the ſwanne on the bankes of *Maander*,

Martial. diſtich. *Cantator cygnus funeris ipſe ſui*,

who ſings the ſweeteſt, when her death is neareſt; that this was his penitenciarie more then auricular confeſſion: therefore ſeemes he in this *Autumne* of old age to ſcoff at his yong April yeares, nay almoſt all his former daies; which were much like this backward ſpring without buds and bloſſomes of heauenly vertues: and

Eccl. 11. therfore cryes out in this booke, Reioyce O young man in thy youth, and let thine heart cheere thee in the daies of thy youth, and follow the luſt of thy heart (as I my ſelfe haue done) but preſently leaſt he might peraduenture, being in a loſſe, run himſelfe breathles in a falſe ſent, ouer the craggie and ſteepie waies of ſinne, he windes his dreadfull horne to check him backe againe: he lets him ſee, after this

his

his comicall *plaudite*, a tragicall and lamentable *plangite*, after mirth a doolefull end, he comes in with a terrible *But*; which ſerues as a peale of ordinance, or a thunderclap to rouſe him out of his dead ſlumber of iniquitie: he brings in a *But*, to curbe and ſtint him, like huge bankes to limit his boundleſſe *Ocean*: But know that for all theſe things God will bring thee to iudgement, which I my ſelfe ſeeing, and hauing taſted the pleaſure of ſinne for a ſeaſon, eſpecially with theſe my alluring concubines, that haue wofully drawne me from Almightie God, haue thought it very requiſite to ſet an euerlaſting *memento mori* before thy face, to put thee in mind of the ſecond death, the endles death of the ſoule in hell fire, which by a diuine accident thoſe outlandiſh women (making almoſt my pore ſelfe as outlandiſh, euen an aliant from the commonwealth of Iſrael) haue cauſed me happily to doe: and therefore am I *Coheleth*, as a woman preacher.

Others ſay, he calls himſelfe the ſheepreacher, as hauing reſpect to his chiefe and heauenly part, his ſoule, or hauing a reference to wiſdome comprized in his

ſoule(the *cynoſura* or *poleſtar* to direct al his ſpeach and action:) as if thus he had ſaide: Marke now what Salomon the preacher ſaies,yet not what Salomon,but what his very ſoule and wiſedome, harbouring in his aged breſt by long experience, what it can ſay to the throwing downe of *Dagon* this gilden idol Vanitie, which all the world adores; liſt with an attentine eare what ſage aduiſe deliuers, what a learned lecture of mutabilitie, curioſitie, mortalitie it reads: and therefore is he *Coheleth*, or the ſhee-preacher.

Oh you,you that are in eminent place, that daily conuerſe with Salomons golden throne, ye *pines of Ida*, ye *cedars of Lebanon*, ye *okes of Baſan*, ye that lie on downy pallets, on beds of Iuory with the princes of Iſrael, ye that feede on the *dew* of *Hermon*, on *mannah* Angels food; here take your ſweete repoſe, ſit you downe heare with me,feede a while in a ſpirituall contemplation, conſider what I ſay, and the Lord Ieſus giue you vnderſtanding: ſee how this mightie Monarch caſts away his Princely ornaments, deueſts himſelfe of his royall

Amos 6.

robes,

robes, his ſtately Parlament weeds (indeed but as weeds in regard of ſpirituall flowres of heauẽly habiliments) ſee how he leaues his chaire of ſtate, & as it were rapt vp into the *third heauens* of all ſpirituall thoughts, he humbly turnes Clergy-man, betaking himſelfe vnto the pulpit to preach; and all to teach thee a ſpirituall meditation, humiliation, conuerſion, and that thou beeing conuerted to God, ſhouldſt conuert others vnto God. O how beautifull vpon the mountains are ſuch louely feet that come with the glad tidings of ſaluation from the Lord. He that is an earthly King acts the King of Heauens embaſſadour: thus he humbles and yet honours himſelfe. We read of a worthy hiſtorie in *Pol. Virgil.* *Canutus* ſometimes happy king of this our happy Iſle, beeing flattringly cald of ſome of them that were nie him, King of kings; to diſprooue this their too hie a title, he ſate him downe vpon the ſhore of Thames hard by the flowing water vpon a garment wrapt on a heape, and after a little pauſe (many wondring what he intended) he thus ſpoke vnto the billowes, Proud waues, I commaund you to ceaſe

Pol. Virg. Angl. hiſt. l. 7. ad finem.

your flowing; who no ſooner hauing vttred the ſpeech, but the rebellious waues ſet him wetſhod: ſee, ſaies he, ye call me King of kings, and alas, I haue no power to forbid this ſilly waue: after he going to Wincheſter raught of his golden diademe, and with his owne hands impald the head of Chriſts ſtatue with his Crowne, and neuer would weare his crowne after: howeuer this were in too ſuperſtitious a zeale, yet he ſhewed his great humilitie. Our bleſſed *Salomon* here was like vnto this *Canutus* for humble demeanour; he laies aſide his regall ſceptre, his golden diademe, and wholly betakes himſelfe to be a preacher: which he ſeemes euen to prefer before his royal dignitie: for thus he ſpeakes in this his booke at the beginning; The words of the preacher ſonne of Dauid King in Ieruſalem, naming the preacher in the firſt place. *Theodoret* ſaies, ἐν κοπρίᾳ καὶ φορυτῷ κειμέναι ἀσβέπλωσιν αἱ μαργαρίται: pretious pearels they ſhine in baſeſt places, the heauenly ſtarres yeelde their influences through darkeſt clowds, the richeſt diamond loſeth none of his luſtre though ſet in lead: here Salomon that

Eccleſ.1.1.

Theodor.

vnion,

vnion, that bright ſtar, that rich diamond of glory, thinks it no diſparagement or diſgrace vnto his honour, to betake himſelfe to the fooliſhneſſe of preaching, as Paul tearmes it. 1. Cor. 1. 21.

O let me euer drink of ſuch a ceſterne of heauenly ſweet water, dropping from the limbeck of a heauenly mouth: let me heare Salomō preach, wiſer then his teachers, wiſer then vs hearers.

Gratior eſt pulchro veniens ex ore loquela.

Giue me leaue to *parodize:* farre ſweeter is the water that iſſueth from a purer fountaine: as they ſay, Euermore Lord giue vs of this bread, ſo let me ſay euermore Lord let me heare ſo ſweet, ſo wiſe a charmer as King Salomon the preacher was. Here is an honour vnto the royall preiſthood, O ye ſonnes of *Leui:* here is a rare exāple, a King a preacher, a Monarch a teacher. Many Prieſts would faine becom Princes, but few Princes would become Prieſts. Howbeit the tribe of Leui was in times of yore in farr more eſteem then now it is: the miniſters were receiued as Angels from heauen, yea, they would haue beene ready to haue pluckt

out

out their owne eies (then the which nothing was more deare) for their ſakes: now they are almoſt contemned and laid aſide, euen as their ſweet ſounding harps were hung vpon the willowes by the waters of *Babylon*.

Nor ſhall my vnpleaſant words or cogitations be any whit derogatorie vnto the moſt royal and noble tribe of *Ioſeph*: Euill be to him that thinketh euil: which tribe is as a fruitfull bowe, and euer be it as a fruitfull bowe by the well ſide, and let the ſmall boughs run vpon the walls; the tribe of Leui is, and hath, & will be graced by them: nor tends my ſpeach to impeach their eminencie. Yet for the tribe of *Iſſacar*, like an aſſe couching downe between two burthens, for want of wit, laying all on the ſhoulders of Court and Nobilitie, as alſo on *Bethel* the ſchooles of the Prophets, it like the *twining iuie* climbs vp too hie, I will not ſay with Eccleſiaſticall, but with temporall promotion, nought recking either for King or Keſar, Nobilitie or Spiritualtie, eſpecially debaſing the royall Prieſthood; I meane without all ſiniſter and captious acception, the vnlearned inuidi-

cious

cious Gentrie, beeing like *Rehoboam* the fooliſhneſſe of the people, and the common Laitie it ſelfe: O into their ſecrets let not my ſoule come, my glory be thou not ioyned with their aſſemblie: for in their wrath they ſlew a man, yea euen a man of God, whome they ought not to touch: (for touch not mine annointed) ſuch a fearefull and heauen-crying murther (like the blood of Abel, a reſounding oratour in the eares of the Almightie) as the like almoſt hath neuer beene heard of, and my fleſh it trembles to ſpeake of it, ſaue onely that of *Zacharias* the ſonne of *Barachias*, who was kild between the temple and the altar, for auerring, as *Baſil* ſaies, the virginitie of the virgin *Marie*: or that of *Pauls*, whome *Nero* ſlew for conuerting his beloued concubine vnto the Chriſtian faith: howſoeuer by the ſequele it appeares, the fact was too much leſſened and mitigated by ſome partiall information to the Supreame vnpartiall eare.

Ecclef. 47. ἀφρονιων τῦ λαῦ.

Baſil in his oration of Chriſts natiuitie, ἐν τῇ τῶν παρθένων χώρᾳ Μαρίαν καλαταξας. Chryſoſt. l. 2. contra vituperatores vitæ Monaſt.

But in that Salomon is here a Preacher, which he eſteemes as a title of honour: for, τὶς πρὸς ταῦτα, &c. who is fit for theſe things? we may inferre that the greateſt

and

and moſt royal honour to dignifie a Monarch or Potentate of the world is this, not ſo much to bind by ſeruile ſubiection, as to draw by the golden chaine of ſacred religion: for which *Ambroſe* ſo highly extolls that gratious Emperour *Theodoſius*. A king ſhould be a preacher as well as a Prince, to feede the flocke of Ieſus Chriſt as well by ſpiritual example and inſtruction, as by a corporall Maieſtie to manage and rule them: for euen the ſauage lyons ouerrule the beaſts by ſubiection: but I doe not, nor neede I to ſpeake this for a *--quid faciendum*, but to grace our happy Iſle with a *--quid factum*, not teaching what is to be done, but ſhewing what is done: for here, (euermore thanks be vnto our good God) for theſe many *Alcyonian* dayes and yeares dominion hath not ouerpoizd religion.

But can a King be a Prieſt? As the kings of Egypt were called *Pharaohs*, the Kings of the Iewes *Herods*, ſo the kings of Paleſtina were vſually called *Abimelechs*, which word ſignifies both King and Father, the one for dominion, the other for inſtruction: for euen as

Aaron & *Hur* held vp *Moſes* his heauie hands beeing weary, ſo doth temporall dominion conioyned with ſpirituall inſtruction (the one commanuding feare, the other procuring a religious loue) lift vp the hands of inferioritie, that are dull and heauie for neceſſarie performance, but euen the hearts of all to a celeſtiall obedience. Exod.17.

The word *Cohen* in the Scriptures ſignifies both Prince and Prieſt. So *Potiferah* was Prince of *On*, according to the *Chaldie*, but prieſt of *On* vulgarly read. *Mercerus* ſaith, the Prieſts were highly placed and priuiledged with authoritie in Egypt: for as from their wiſe Philoſophers they chooſed Prieſts, ſo out of their Prieſts they ſelected Kings; ſo was it with them a royall prieſthood, as S. *Peter* calls it. Gen.41.

Cohen, a prieſt, is vſed often for a chief ruler. Hira the Iatit, *haiah cohen ladauid*, was chiefe ruler to Dauid: ſo Dauids ſonnes, *cohanim haiu*, were chiefe rulers. *Homer* calls king *Agamemnon*, ποιμένα λαῶν, the ſhepheard to feede the people. Dauid ſaies, he was choſen king to feede the people, as he was following the 2.Sam.8.laſt.

ewès

Pſal.78.ſo 2.Sam.5.2. Iſa.49.23.

ewes great with young, he chooſe him to feede Iacob his choſen, and Iſrael his inheritance. The Prophet Iſai ſaies, Kings ſhal be thy nurſing fathers, and Queenes thy nurſing mothers. When Pharaoh had graced Ioſeph with a golden ring, with fine linnen garments, and a golden chaine, and had ſet him on the beſt chariot ſaue one; they all ſhouted before him, and cried, *Abrech*, that is, as ſome interpret it, they vſed *genuflection* and humble adoration: others ſay, in that word they called him, *tenellus pater*, or young father; becauſe though he were but tender of yeares and greene headed; yet was he a *Conſul*, a father for his wiſdome: or as others which beſt accords with our purpoſe; in this they cald him *King father*, of the Hebrew word *ab*, a father, and *rech*, the Egyptian word, which ſignifies a king; becauſe he was Viceroy or King ouer all in Pharaohs roome, and father to all for his inſtruction and heauenly aduiſe.

Gen.41.43.

Abreeh.

Againe, we know the Hebrues haue one word both for ruling and feeding. Wiſe was that ſpeach of an honourable counſailour, that the greateſt part of a

Ragnah, (wherupon regnum comes) ſignifies paſcere & regere.

king

king was the ſacerdotiall function. And ſurely the mightieſt Monarch of the world, yea euery inferiour, none exempted, euery true Chriſtian, euen from the Cedar to the ſhrub, is or ought to be, a prieſt and a preacher as Salomon was, to teach and inſtruct others: their words of edification to the inward eare, ought to be like the pretious ſtones ſet in the breſtplate of the ephod: like the pillar of fire in the darkeſome night of ignorance, to direct the wandring pilgrims of this wretched world out of the wildernes of *Sin*, vnto the heauenly *Canaan*: then ſhall they be as prieſts with God; and [as kings] raigne with Chriſt a thouſand yeares. Exod. 39. Reu. 20.

What if we (who are happily numbred among the Prophets,) cannot cunningly caſt our net out of the right ſide of the ſhip, and with *Peter* the fiſher of men, draw at one draught three thouſand ſoules, we muſt not leaue fiſhing, we muſt not leaue tilling the fallow and barren ſoile of the vnbeleeuing heart, with the plow of the ſanctuarie, the bleſſed croſſe of Chriſt Ieſus: we muſt neuer giue ouer either our publike or priuate Ioh. 16.

holy

holy function: but we muſt ſtand ſtill at the ſterne, and holde the helme with courage and hope, guiding the ſhippe of the Church, toſſed with neuer ſo many *Euroclydons:* aſſailed by neuer ſo great temptations of Satan, εἰς καλὸς λιμένας, to the beautifull hauen the kingdome of bliſſe. If but one ſoule be won to God by thy bleſſed meanes, it will imparadize and greatly comfort thine owne ſoule with that ſpirituall peace that paſſeth all carnall vnderſtanding, when ſhee is a flitting from this earthly tabernacle this houſe of clay: wherein ſhee, for a ſhort time, beeing Gods tenant at will, doth take vp her inne and manſion: and thus much of *Coheleth* the ſhee-preacher.

Act. 27. 8.

2

The ſecond thing I intend by Gods aſſiſtance to ſpeake of, is the obiect that Salomon aimed at, that is, *pleaſant words.*

Whiles the minſtrell plaied, *Eliſha* propheſied: ſo whiles the Spirit of God ſings ſweete melodious harmonie vnto the ſoule, each corporeal part muſt needs be tuneable to euery heauenly action;

2. king. 3. 15.

there

there will be no iarring, no diſcordancie at all: the ſoule to the limmes of the bodie, is like the *Centurion* to his ſeruants; if it ſay to one goe, it goeth, to another come, it commeth, if to another doe this, it doth it: heauenly is that motion, that action, that comming, where the ſpirit hauing happie reſidence commands. If the ſpirit ſay vnto thy right hand, doe good, it will in bountie and pitie caſt thy bread vpon the waters; that is the teare-bedeawed cheeks, the wet faces of the poore afflicted members of Chriſt: if to thy feete, walke, preſently they will runne the waies of Gods commaundements: if to thine eyes, weepe, they will euery night water thy couch with teares, they will burſt out into a fountaine, they will guſh out riuers of teares, becauſe men keepe not the law of God: ſo if the ſpirit ſay vnto the tongue, ſpeake, ô how wil it then ſhew forth the praiſe of God, how will it edifie, how will it flowe out theſe *diure kephets*, theſe pleaſant words?

Thus Salomon his ſtrings of his tongue were in tune with the ſtrings of his heart, and they both are melodiouſly ſtrucke with the learned and cunning finger of

the bleſſed ſpirit, the ſweeteſt muſician that euer ſtrucke the heart as a harpe, and the tongue as a ſweet cymball: therefore Salomon hauing the ſpirit his ſchoolemaſter, muſt needs learne to ſpeake well, which he earneſtly thirſts after.

Lucian. in Pſeudolog. He did not as *Lucian* ſaies, βόρβορον τῶν λόγων ἐμεῖν, caſt out a mierie vomite of words, like the wicked in the prophet, Iſa. 57. 20. The vngodly are like the raging ſea, whoſe waters caſt vp mire and dirt: he ſpoke not with a heart and a heart like *Pilate*, who in that was but a bad vnskilful pilate in running the ſhip of his ſoule to peeces againſt the rocke Chriſt Ieſus the ſpirituall rocke: he ſpoke not like your hypocrits, (who are the deuills retainers in Gods liueries) rather from his heart, then (as they) farre from his heart: for ſure as his tongue was, ſo was his heart, and as his heart was, ſo was his tongue, like the *wheeles of Ezechiel*, τροχὸς ἐν τροχῷ, one wheele in another: and fitly to wheeles: for in that text Prouerbs 25. in the Hebrue thus it runnes, A word ſpoken [not in his due place] but *gnal aphnau*, vpon his wheeles, is like apples of gold with pictures of ſiluer.

Ezech. 10. 10

Prov. 25. 11.

As *Athanaſius* in his queſtions to Antiochus ſaith, The males of the palme-trees by the pleaſant euaporations of aire that breaths from them, doe make the femall palmes fruitfull: and the ſweet influentiall breath that blowes from Paradiſe, cauſes τὰ πλησιόλεχα τῶν ἐκεῖσε τόπων δένδρα ἀρωματίζειν, that is, the trees nie adioyning and bordering to that place to flow and cluſter with ſpices: ſo fares it with the pleaſant influence of the inward heart breathed vpon by the bleſſed ſpirit, they both cauſe Salomons tongue to vtter forth theſe *diure kephets*, moſt pleaſant words, euen like the dulcid humour that flowed from that louely hand when *Diomêdes* had wounded it: like the ſweete dropping deaw of Hermon, the ſhowre vpon the hearb, and the raine vpon the graſſe. Athan. p. 288. Homer.

[*Pleaſant words.*]

At the skirts of the *Ephod* there hung xij. golden *bells*, and ſo many *pomegranates*: the pomegranates inſinuated integritie of life, and the xij. bells, as *Iuſtin Martyr* ſaies, intimated the ſound of the twelue Apoſtles, and ſo conſequently of all miniſters depending on Exod. 39. Iuſt. Mart. in dialog. cum Tryph. Iud. p. 202.

the euerlaſting prieſt our bleſſed *Melchiſedech Ieſus Chriſt*. As then there is a ſound,& words to be required in *Aaron* and his ſonnes, and all his ſucceſſors; ſo a pleaſant delightſome ſound is very expedient and requiſite, therefore were the tinkling bels of pureſt gold:the preachers words ſhould not prooue harſh & diſtaſtfull to the hearer, but as Chriſts coate was without ſeame, ſo his word ought to be without reprehenſion: thus while he plants with *Paul*, and waters with *Apollos*, God will giue a wonderfull increaſe, to the multiplying of that bleſſed ſeede which as pure wheate ſhall be laid vp in the Lords garner the kingdome of heauen: thus ſhall he ſpeake with Salomon theſe *diure kephets*, pleaſant words.

Wiſe words muſt haue three circumſtances, they muſt be { πέπειρα. παῦρα. τερπόμενα. }

They muſt haue *maturitie*, *paucitie*, and *pleaſancie*. 1. For the firſt, to auoide Hierome. raſhneſſe in ſpeach, that holy father giues a good aduiſe, *Verba prius ad limã quàm ad linguam*, words ought firſt to be filed in the heart, leaſt they prooue

defi-

defiled in the tongue, and the Grecians ſay, λόγοι πεπεμμένοι κεκαλλιεπημένοι, wiſe deliberation in ſpeach is the midwife of all ſingularitie; therefore Dauid deſires God to ſet a watch before his lips: and S. Iames wiſheth each one to be ſwift to heare, but ſlow to ſpeake: for as Zenoph. ſaies, ὁι μὲν πόνοι ὀψον, &c. that veniſon is the moſt ſweet which the huntſman takes with greateſt ſweat: ſo are them words moſt delightſome, that are moſt waighed in the ballance, not as abortiue borne before their due time, if we labour and ſtudy and ſeeke to ſpeake as Salomon did.

verba coctiſſima comptiſſima.

ταχὺς εἶναι τὸ λαλῆσαι. Iam. 1.

verba—quæ ſcita erunt ſi quæſita, ſatis ditata ſi meditata.

2 *Secondly for paucitie.* Our words ought to be few, for in much ſpeaking, there is much iniquitie: and Salomon ſaies in his morall diuine philoſophie, He that hath knoweledge, ſpareth his words. We know nature hath ſet a double *portcullis* before our tongue, (our lips, our teeth) that it may learne not to preſume to wander with *Cain* from the preſence of the Lord, to dwel in the land of *Naid*, as *Clemens* hath it, which word ſignifieth a flood, it muſt not be exorbitant like a flood of waters, that outſtrips

Prov. 17. 27.

Clemen. Al. 2. ſtromat. Nod. inſtab.

Eden deliciæ, whereon ἡδονὴ comes.

and oreflowes his banks: this *Naid* is oppoſite to *Eden*, as *Clemens* ſaies, ſo is multiplicitie of words to Salomons pleaſant words. Thus alſo is the tongue as a guiltie poore priſoner, tied as it were in chaines, in fetters, and ſtrings in the mouth, that it ſhould not breake out in blaſphemie againſt God, againſt man, againſt it owne ſoule.

Orus Apollo

The *Hieroglyphicks*, to vncloud wiſdome, did paint forth ὐράνιον δρόσον, *heauen dropping deaw*: like this driſling deaw is euen wiſdomes ſpeech, therefore the Prophet *Ezekiel* ſaies, Sonne of man,

Ezech. 20. 46

turne thy face towards *Teman*, ---*fac vt ſtillet verbum*, let thy words droppe toward the South, to wit, not in a ſhower but in a pearling deaw: for as *Nazianzen* ſaies well, μέλιζω μὲν πλησμονὴν ἔμετον ἐργάζεται, the ſacietie of hunnie it ſelfe, though neuer ſo ſweete, procures a vomit: ſo is it with all boundleſſe vnlimited ſpeech.

Naz. in orat. cont. Eunom.

3 *Thirdly*, words ought to be delightſome, and they be twofold, either pleaſing the outward eare, or touching the inward heart: of both which a wiſe man (who both is wont to doe things

worthie

worthie to be ſpoken, and to ſpeake things worthie to be done) muſt haue a ſpeciall care, but he muſt chiefely ayme at the heart with the word of God, which is liuely and mightie in operation, and ſharper then a two edged ſword, and entreth through, euen vnto the deuiding aſunder of the ſoule and the ſpirit, and of the ioynts and the marrow, and is a diſcerner of the thoughts and the intents of the heart: his words muſt not be, *ſonantia*, but *ſanantia*, not *manantia*, but *manentia*, not hauing a meere ſound but ſound comfort, healing the vlcer, and taking out the core of concupiſcence that lies hid in the heart: he muſt rather *ſecare quam palpare*, *pungere quàm vngere*, *magis planctum quam plauſum quærere*, ſpeake words rather of *ſuſtentation*, then of *oſtentation*, not for the feeding of the fancie, but for the bleeding of the heart, to mooue thrilling drops of remorſe, rather then teares of temporarie ioy. Words are moſt pleaſant, when in ſpeaking, euery circumſtance is duly obſerued: otherwiſe it is rather vnſeaſonable then in due time and place, like the fooliſh louer comming vnto his miſtris

Heb.4.12. excellent in the greeke.

λόγος μᾶλλον ἀκαιρος ἢ καιρος.

Theophraſt. in characte re. de intempeſtinitate.

(as *Theophraſtus* ſaith) to banket and make merrie with her when ſhee was deadly ſicke of an ague, προσέλθ: πρὸς τὴν ἐρωμένην πυρέτ]ουσαν κωμάζειν. We ſee before what the Prophet Eſai ſaith for this,

Eſa. 50. 4. The Lord hath giuē to me the tongue of the learned, to miniſter a word of comfort *in due ſeaſon*, to the wearied ſoule.

A wiſe ſpeaker that meanes to ſpeake pleaſant words, will regard time, place, ſubiect, obiect, and ende, and euery circumſtance.

For place. Chriſt preached and taught in the Temple in the day time, and at night he betooke him to a retiring place for fitter praying, to the mount Oliuet: ſo *Elias* he praied vnder the Iuniper tree, *Ionas* in the belly of the whale, *Ezekias* vpon his couch, *Daniel* in the denne, *Manaſſes* in priſon, *the three children* in the fierie fornace.

For time and *ſubiect* alſo. Thus Abigail the prudent wife of the foole Nabal the Carmelite, would not reprooue her husband (for reuiling *Dauid*, and dealing churliſhly with him) whiles hee was drunke and too much merrie with wine, but in the morning moſt wiſely, when

he had ſlept out ſome of his folly and ſurfet, then ſhee told him of his fault and hunckiſh demeanour.

For obiect. We muſt in ſpeaking vtter the truth without all ſophiſtrie and equiuocation: for this proceedes from the deuill the father of lies: we muſt not be like them *hiſtoriographers in Herodians time* who affected too much elegancy, and neglected veritie: like thoſe δίλογοι διάκονοι, as Paul calls them, theſe double-tongued deacons, like thē in the Pſalme, who doe ſpeak with a heart and a heart: but we muſt deliuer the meſſage of the Lord as becomes the wiſe Embaſſadours of ſo heauenly a King, euen theſe pleaſant words of Salomon the preacher, to wit, the words of truth, information, reformation, conſolation, ſaluation, ſuch as doe inchaunt, and captiuate the ſpirituall eare.

τῆς μὲν ἐμφανίας ἐπεμελήθησαν, τῆς δὲ ἀληθείας ὀλιγώρησαν. Herod. lib. 1.

1. Tim. 3. 8.

Pſal. 12. beler valeb.

Againe *for the end*: we are not to ſeeke our ſelues but the glorie of God, for the golden ſtreames of inuention if they returne not their tribute vnto the maine Oceane of wiſdome from whence they firſt iſſued, ayming at his glory, and magnification of his name, they are like the

golden

Exod.32.3. *golden earings of the Iſraelits* of which was framed the molten calfe they worſhipped: and ſo we may ſay of euery circumſtance.

Theſe pleaſant words that Salomon ſought to ſpeake, and which he, inſpired by the ſpirit, did ſpeak, are the words of God vttered by an Apollos both eloquent and mighty in the Scripture, ſuch as will euen rauiſh and enthrall the vnderſtanding. Clemens in Protrep. *Clemens* compares theſe words to *Amphion* and *Arions* ſweete ſinging, whoſe dulcid and rauiſhing ſtraines of muſick inchaunted the wilde beaſts, the ſtones, the trees, the birds: by the birds, ſaith he, are meant οἱ κοῦφοι, light behauoured men, ὄφεις ἀπατηλοὶ, λέοντες θυμικοὶ, λύκοι ἁρπακτικοὶ, &c. the ſerpents are men deceitfull, lyons ſtomackfull, wolues rapacious, ſtones are men ſenſeleſſe: for, as he ſaith, they are more ſtupid then ſtones who are baptized or dyed in the graine of ignorance: ſo the Gentiles are theſe ſtones, that worſhip ſtocks and ſtones, this word, this heauenly ſong of our celeſtial Arion, is able of theſe ſtones to raiſe vp children not onely to *Abraham the father of many*, but to *God the*

τῇ ἀγνοίᾳ βεβαπτισμένοι

father

father of all. Of theſe heauenly words eloquent S. *Bernard* the *Omega* of the fathers, ſpeakes: *Viæ domini ſunt viæ rectæ, viæ pulchræ, viæ plenæ, viæ planæ: rectæ ſine errore, quia ducunt ad vitam, pulchræ ſine ſorde, quia docent mundiciem, plenæ multitudine quia totus iam mundus eſt intra Chriſti ſaganam, planæ ſine difficultate, quia donant ſuauitatem.* The wayes and wordes of the Lord are right, are beautifull, copious, and plaine, right without errour, becauſe they direct to life euerlaſting, beautifull without bleniſh, becauſe they ſhew our deformity, copious & large for the number they comprehẽd, for the whole world is comprized within the net of Chriſt: plaine without difficultie, becauſe they ſweetly relliſh euery Chriſtian taſt: for as Bernard ſaith in another place, they are *deliciosa ad ſaporem, ſolida ad nutrimentum, efficacia ad medicinam.* Such words as the bleſſed Apoſtles did exhibit our Sauiour Chriſt in, οὐκ ἀλεκτρίδι κοσμούμενον, στεφάνῳ λαμπρυνόμενον, &c. not in his ſcarlet robes or goldẽ diadems, but they preached his pouerty, his thirſt, his trauailing, his whipping, his gall and vineger, his pangs

Bernard. vpõ the words in the x. of wiſdome, Iuſtũ deducit, &c.

Theodor. in ſer. de mart.

of

of death, they preached him crucified, in the knowledge of which Paul did ſo ſpiritually boaſt, that he cried out, God forbid that I ſhould reioyce in any thing but in Ieſus Chriſt, and him crucified, whereby the world is crucified to me, and I vnto the world: and ſure the moſt pleaſant words that will ſtrike the deepeſt dint, and greatlieſt comfort the inward heart of a ſpirituall man, is them of the bleſſed croſſe of Chriſt, though to the curſed Iewes a ſcandale, and to the Gentiles fooliſhnes. But as *Plutarch* ſaies that ſweeteſt harmonie and melodie is made of *Aſſes bones*, ſo the greateſt comfort redounds vnto the diſtreſſed ſoule by this μωρία κηρύγματος, this fooliſhneſſe of preaching, this of the fooliſh tree of the croſſe of Chriſt, as the Gentiles tearme it: and aſſure we our ſelues that as Zacheus could not ſee Chriſt before he clambred vp into the Sycomore, that fooliſh figtree, ſo without the knowing of this fooliſh tree, this tree of the croſſe of Ieſus Chriſt, if we doe not with little Zacheus, little in our owne conceit, climbe vp into it, we ſhall neuer come to ſee Chriſt, but beeing

Vnto the Iewes a ſtũbling block, vnto the Gentiles fooliſhnes. 1.Cor.1.23. Luk.19.

peſtred

peſtred and crowded with the throng of our infinite ſinnes, we ſhall be preſt to death, euen to the ſecond death of the ſoule, beeing hurried headlong to *Tophet*, that obſcure land couered with the fog of death, euen the kingdome of euerlaſting darkeneſſe: from which the Lord of his infinite mercie deliuer vs.

Nor doe I here patronize your fierie-braind *Sermon-mongers*, who haue more *mother wit* then *Fathers wiſdome*, for they can not away with the *Fathers*: who will preach whole daies together, God knowes how rudely and ſlenderly without the maieſtie of the Spirit, beeing like vnto your braſen cocks or leaden conduit-pipes running all day, but flowing backe againe vnto the ſtreame, from whence the water was deriued; ſo ſtill day by day flowing with the ſame moiſture, preaching at leaſt the ſame, next yeare, they had this. This is not *Pauls* fooliſhneſſe of preaching, but a fooliſh preaching, when with vnwaſhen hands and vnlaued hearts, they will handle the holy things of the ſanctuarie, ſpeaking without due preparation. Theſe can neuer ſpeake Salomons *diure kephets*,

his

his pleaſant words.

But were *Salomon* the preachers words ſo pleaſing, ſo delectable, ſo comfortable? Then giue me leaue (amongſt a whole rout of indecent paſtours) to ſingle out onely foure principal ſorts, which both with my tongue and pen are worthily to be taxed. Which I may fitly ſhadow out by foure manner of birds.

The *Lapwing*.
The *Bitter*.
The *Lenit*.
The *Eſtridge*.

1 Firſt the *Lapwing*, or rather *lackewing*, for theſe will needes flie before they be fledge, and ſing before they haue learnd to tune any ſpirituall note: they feede the flocke, before they are taught to weeld the ſhepheards crooke: they ſit in *Moſes chaire*, not hauing learnd to read a lecture, before they haue ſit down at the feete of *Gamaliel*: at leaſt like the *Muſtela* or weaſil, which as the Naturaliſt ſaies, doth *aure concipere*, *ore parere*, conceiue in at her eare, and bring forth at her mouth; ſo what onely they haue heard and writ from others tongues, not digeſted by their own induſtrie, nor ſug-

Muſtela.

geſted

geſted by the bleſſed ſpirit, that are they wofully with childe withall, vntill raſh folly hath plaid the midwife,& deliuered them of a baſtard iſſue. Thoſe too forward runne with the ſhell on their head, crying with the Poet,

occupet extremum ſcabies,

ill happe light oth' hindmoſt: they are like vnto *Ahimaaz*, who when *Cuſhi* was runne before to bring *Dauid* newes of *Abſhaloms* death, ſaid vnto *Ioab*, Yet what & I run too? Theſe abortiue monſters, if I may ſo tearme them, haue like the *Gyant* in the battell of *Gath*, in their owne conceits, ſixe fingers on a hand, and ſixe toes on a foote, for action and motion they ſurpaſſe all; when as, God knowes they are like *Adonibezech*, who had the thumbs of his hands and feete cut off. *Plinie* writes of the *Almond tree* that it buds in Ianuarie, and brings forth fruit in March: to which theſe worthily may be likened, beeing ſo preproperous and bold to were *Aarons* Ephod and his linnen garment before they be fit to put on the *Chriſtians cloake*, wherof *Tertullian* ſpeakes; who will touch the holy things before they waſh them-

2.Sam.18.23

2.Sam.21.

Iudg.1.6.

Tertullian. lib.de pallio.

ſelues at the braſen laver of the ſanctuarie, wanting both the *Vrim* of knowledge, and *Thummim* of integritie: they ranne, ſaies the Spirit, but I ſent them not, and we knowe none can preach but he that is ſent. Thoſe may be likened to nothing ſo well as to your *quilled iacks of virginalls*) ſo that they lift vp themſelues and ſtrike the wire or ſtring whether in tune or out of tune, they haue done too to well. The tongue is called a mans glory, ſo Pſal. 16.9. wherefore my heart is glad, and my glorie reioyceth, &c. ſo awake my glorie, awake my lute and my harpe, &c. Pſal. 57. becauſe there is no other viſible part whereof we may more boaſt and glorie in, then in our tongue, beeing that part by which we moſt glorifie God: now then theſe *penne-feathered preachers* in handling thoſe diuine myſteries ſo raſhly without knowledge, they doe make that their ignominie which ſhould be their glorie: which *Salomon* well conſidering, giueth this aduiſe, eſpecially in ſpeaking of God, Be not raſh with thy mouth, nor let thy heart be haſtie to vtter a thing before God: for God is in the heauen,

Rom. 10.15.

Ceuodi: heb. but Septuag γλῶσσα. vid. Mollerum doctiſſim.

Eccl. 5. 1.

and

and thou on the earth: therefore let thy words be few. It is a great fault in yong, light prizd, and vnlearned heads, to loue to be in motion, as the worſt ſtarres be vſually moſt prodigall of their worthles influences. We may ſee the difference of old wiſe men and young fooles in the very *wheeles of a clock*: the great wheeles they turne about the ſloweſt, and the leſſer run about the faſteſt, but we ſee the great ones are the cauſe of motion in the leſſe, and the leſſe be ſooner worne by much. Which ſhould make our greener heads more highly to eſteeme the hoarie heires in whoſe breſts time hath treaſured vp a greater portion of wiſdome by their long experience. Let them of younger yeares, eſpecially not infranchiz'd into the happy liberty of the ſonnes of Leui, not preſume to take the place of *Bezaliel* and *Aholiab* before they can tell how to handle an inſtrument for the ſquaring and hewing of the ſtones in the building of the Lords houſe; let them remember but πενταετίας σιωπὴν, the *Quinquennij ſilentium.* fiue yeares ſilence that Pythagoras inioyned his hearers, and ſure they will not be ſo lauiſh of their tongues. By thoſe,

the Royall tribe of Leui is too much abaſed and contemned, and it were very expedient that a ſtricter inquiſition were made for ſuch by our reuerend Fathers in God, and by other the eminent Prelates and officiaries, who cary as well *faſces* as *ſecurim* in their hands. Surely, ſurely Ezechiel ſhould firſt eat the rowle and then he muſt propheſie, firſt he muſt be *concha* to containe, and then *canalis* to let flow, or elſe he wants the firſt ornament of ſpeach which is maturitie, and ſo he can not vtter Salomons *diure kephets*, his pleaſant words.

Ezec. 3. 3.

The ſecond ſort is the *Bitter*, too bitter indeede to plead nothing but lawe & iudgement to a diſtreſſed ſoule, plunging them deeper ouer head and eares in the pit of deſperation.

Marlian in his *topography* writes, that at Rome they had the temple of *Dea Febris*, and *mala Fortuna*, of Goddeſſe Feuer, & Ill Fortune, which ſaies he, they worſhipped, *non vt iuuarent, ſed ne obeſſent*, not that they might helpe them any waies, but leaſt they ſhould hurt them: And ſo I feare me may many auditories doe with their indiſcreet ſhephards, who

Marlian in his Topograph. Rom. lib. 5. 25. vide etiam A. Gel. 5. 12.

neuer

neuer whiſtle but openly let looſe their dog, who feede with too much tart vineger, no pleaſant foode, by whome the hearers often grow more hard-hearted and more obſtinate in their ſinnes, by aiming at them ſo perſonally, and giuing them ſo downe ſtrokes in that holy place of diuine exerciſe. We ſee the obdurat's marble ſtone is cut not with hard iron but with ſofter lead, ſo mildnes often is the onely meanes to win an vnrelenting hard heart to God, that is as ſteeled and frozen in the dregs of ſinne. The Lord God almightie was not in the whirlwind that rent the rock and mountaines, nor in the earthquake, nor in the fire, but in the ſtill voice, to intimate that God wons in the ſpirit of mildneſſe moſt. 1.King.19.

There was no noiſe of hammer or other inſtrument heard while the bleſſed temple was a building. He is the moſt wiſe who comes moſt neare the nature of *Noahs doue*, that brings the oliue braunch of euangelicall peace in her mouth, better farre then the *black rauen*, who brings legall death pictured vpon his diſmall wings. Yet notwithſtanding 1.King.6.

in wiſdom there muſt be a medlay both of law and goſpel, to ſing with the ſweet ſinger of Iſrael both of mercie & iudgement. A true preacher ſhould be like one of *Ezechiels cherubins* who had two faces, one of a man, another of a lion, the one fierce the other mild, the one the viſage of the law, the other the countenãce of the Goſpel: he muſt as well bleſſe on mount *Geraſin*, as curſe on mount *Ebal:* he muſt ſhew the *arke* wherein there is as well the *manna* of conſolation, as the *rod* of correction. There is a bleſſed tract between *Borez* and *Senah* for Ionathan and his armour bearer to climbe vp vnto the garriſon of the Philiſtins, and happie is that Eccleſiaſtes, that preacher, that cã finde this golden meane, he ſhall ſpeake Salomons *Diure kephets*, his pleaſant words.

Ezec. 41. 19.

3 *The third ſort* is your *Lenit*, who makes the pulpit a cage to ſing *placentia* in, to ſing a *Lullabie* to Salomons ſinneſull ſluggard, who lyes ſnorting faſt a ſleepe vpon the downie bed of iniquitie & ſecuritie. Thoſe are they that haue a *flexible tongue*, as *Nazianzen* ſaies, like them in the theaters, who wraſtling pub-

τὴν γλῶσσαν ἔυστροφον. Nazianz. εἰς Εὐνομ.

likely

likely doe not ſtrictly obſerue the lawes of valiant wreſtling to winne the glory and cary away the prize from thoſe chãpions they contend withall, but onely doe vſe ſuch ſleights as doe (as he ſaith there) τὴν ὄψιν κλέπτειν τῶν ἀμαθῶν καὶ σωματοπάξειν ἐπαινέτην, ſteale away the eies of the ignorant, and violently cary them away to admiration, to extoll their actiuitie. Thoſe are they that ſew pillowes vnder ſinners elbowes, onely ſinging to the ſweete *dulcimer:* ſeeking for too nice tricks of inuention, euen as Saul ſought for his fathers aſſes. They doe in giuing the bread of life, that I may vſe Clemens his elegant words, ἐκθηλύνειν καὶ ἀποσήθειν τῆς πυρῆ τὸ τροφιμὸν, that is, effeminate and ſift out the wholſome ſtrength of wheat, καπηλεύοντες τὸν λόγον, as Paul ſpeakes, that is, making merchandiſe, or as the word ſignifies, playing the craftie vintners with Gods word.

Clem. pæd. 2.1.

of κάπηλος, caupo vel propola. 2. Cor. 2.17.

It is ſaid of Salomon that euery three yeare he had the ſhips of *Tharſiſh* come ladened home with gold, ſiluer, ivorie, apes, and peacocks: I feare me the great Salomon king of heauen and earth, has ſome ſhippes that doe more then once a

1. King. 10.22.

yeare bring into his ſacred ſanctuarie little gold and ſiluer, but a great deale of apes & peacocks, onely delighting thoſe who are called of the Apoſtle, κνηθόμενοι τὴν ἀκοὴν, ſuch as haue itching eares.

2. Tim. 4. 3.

Theſe bring to *Iairus* his reuiued daughter muſick for meate, and yet not that which is the Chriſtians beſt muſicke the *Recordor*, to make both her & vs remember our ſelues, & call to minde how grieuouſly we haue offended our moſt good and gratious God. The beſt preacher ſometimes ſhould thunder like *Bonarges* Iames & Iohn the ſonnes of thūder, ſhould blow the ſpirituall trumpet ſeuen times againſt the walls of Iericho, the partition wall of ſinne that makes a ſeparation between Ieſus Chriſt and vs, ſhould cry alowd and ſpare not, ſhould drumme the march of Chriſts comming to iudgement attended on with millions of Angels and archangels into the dull & deafe eares of all impenitent libertines, with the terrible thundercracke of the bleſſed and powerfull word of God to rouſe them vp, who are almoſt like the *Celts* in Ariſtot. who are, as he ſayes, mad & without all paſſion and feele, whome

Mark. 6. 43.

Ariſt. Ethic. 3. 7. ἃ σπασμοὶ κύμασιν, &c.

nei-

neither earthquakes, nor feareful noiſe of invndation cã euer mooue. Giue me that bleſſed man of God, that truly annoynted of the Lord, who like the thũder can pearce & wound the inward heart, make the haire to ſtand vpright, the fleſh to tremble, as *Felix* did, the ioynts of the loynes to to be looſed, the knees to knocke one againſt the other, as *Beltaſhars*, who can leaue *Pelateiah* the ſonne of *Benaiah* for dead; he, he is the preacher, and thoſe his words in their ſutable and right obiect, are Salomons *diure kephets*, pleaſant words. A&.24.26. Dan.5.6. Ezech.11.13

4 *The* 4. ſort is your *Eſtridges*, who haue wings but flie not, ſo they haue gifts peraduenture & tongues but ſpeake not. Of whoſe learning (beeing like concealed land) we may ſay as *Ptolomæus Philodelphus* in his letters to *Eleazer*, of the hebrew Bible vntranſlated, Θησαύρῳ γὰρ κεκρυμμένῳ καὶ πηγῇ ἐσφραγισμένῃ τίς ὠφέλεια ἐν ἀμφοτέροις; what good can redound vnto a man, either by a treaſure hid, or a fountain ſealed vp? Worthy *Erneſtus* Duke of *Luneburge* cauſed a burning lampe to be ſtamped on his coine with theſe foure letters *A. S. M. C.* Pierius Hierogl. Epiph.lib.de menſ.& pon.

by which was meant, *Aliis ſerviens me ipſum contero*, by giuing light to others I burne out the lampe of my owne life: If he thought this to be the duty of a ſecular prince; how much more ſhould we thinke it the dutie of a ſpirituall prophet, of one that is ſet apart for the holy function of the miniſterie, to ſpēd his happie daies in Gods ſeruice, to preach in ſeaſon & out of ſeaſon, neuer to giue ouer but to runne the race with chearefulneſſe vnto the gole and end of his life, knowing that his labour ſhall not be in vaine in the Lord.

We know the Heffers that carried the arke, they went lowing continually: but theſe *Eſtridges*, theſe Heffers, theſe fatte Buls of Baſan, they neuer low, at leaſt ſo low that none can heare them, or if they doe, it is but *tanquam partus Elephantinus*, as Elephants bring forth, that is once in ten yeares, and well too, if they themſelues who duly looke for their tithes at mens hands, will giue the tenth yeare as tithe to God.

Plinie.

Theſe men doe not giue that portion of meate in due time vnto the hunger-ſtarued ſoules: with *Demoſthenes* they

Luk. 12. 42. σιτομέτριον ἐν καιρῷ.

doe

doe *pati argyranchen*, they are moleſted with a ſiluer ſquinancie, mute as S. *Mathews* fiſh with twentie pence in his mouth: they haue bought a farme, purchaſed poſſeſſions, bought a yoake, nay a hundred yoake of oxen, and yet all them teames of oxen can not draw them out vnto the plow of the ſanctuary, vnto the ſolemnization of the mariage of Ieſus Chriſt and his bleſſed ſpouſe. Whom for their ſecuritie and ſupine negligence we may tearme as *Athanaſius* cals the wicked that floriſh like a greene bay tree in this world, χοίρους εἰς σφαγεῖν τῷ αἰωνίῳ πυρὶ σιλιζομένους καὶ ἑτοιμαζομένους, hogs that are larded for the day of deſtruction: And the Lord Ieſus open their eies that they ſleepe not in death, nor ſuffer the ſlumbering ſoules of Chriſts flocke committed to their charge to become as fuell for hell fire; and that they may at the length after their long ſcandalous ſilence ſpeake *Salomons diure Kephets*, his pleaſant words.

Athan. quæſt. ad Antioch. quæſt. 68.

3

Laſtly, In one word I will couch all: the

the proiect comes to be conſidered. He ſought to find out, that was his care and ſtudie, he beate his braine about this to ſpeake pleaſant words. The hebrew word *bickeſh*, doth ſignifie with an earneſt endeauour and care to find out a thing, euen as a mettaliſt would ſearch for a golden minerall, or as a merchant for a prizeleſſe orient pearle: and this *Salomon* he did no doubt by them foure chriſtian exerciſes in *Auguſtine*; *Lection*, *meditation*, *oration*, *contemplation:* neither are (here by the way) meditation, and contemplation, to be confounded, as ſome dote: for meditation is a painfull ſearching out of the hidden truth, and contemplation, a ioyfull wondermēt at the truth reuealed. Thus *Salomon* he ſought to find out this pretious pearle of pleaſant ſpeach with all induſtrie. If then, in breefe, *Salomon* who was inriched with an extraordinarie knowledge and wiſedome, that he might worthily threby be eſteemed and tearmed the [*Non ſuch*] for wiſedomes reſidence, the very quinteſcence of ſcience, the pretious balme of the wounded ſoule; If he, I ſay, did ſtudie to be wiſer, did ſeeke carefully to ſpeake

Auguſt. de ſcala parad.

ſpeake pleaſantly; then let vs who cannot eſpire to his heauenly pitch, ſtriue with might and maine to grow in all good gifts, from grace to grace, from knowledge to knowledge, from faith to faith, from vertue to vertue, vntill wee become perfect men in Ieſus Chriſt: and let vs carefully indeauour that the meditations of our hearts, and the words of our mouthes, may euer be acceptable to God our ſtrength and our redeemer: that we may ſpeake theſe *diure kephets*, *Salomons* pleaſant words.

And by your leaue, here we may taxe a fourth ſort of teachers, inſinuated in this our text, which fitly might be called *pſittaci*, plain parrats, but that they cā not crie *Aue Cæſar:* I meane our extemporarie ſtart-vps, who without preparation, premeditation, feare and trembling, are wont to ſpeake of the mightie name of Iehoua: they neuer ſeeke with *Salomon* & ſtudie to ſpeak theſe pleaſant words. We know *Gedeons ſouldiers* held in one hand a trumpe, in the other hand a lampe, and ſo ſhould euery diſpenſer of the word, who are the Lords ſouldiers to fight his battaile againſt the kingdome of ſinne, Iudg. 7.

Sathan, Antichriſt, and the wicked world, they ſhould, I ſay, hold in one hand the trumpe of the word, in the other the burning lampe of ſpirituall vnderſtanding and meditation; they ſhould both ſpeake and ſee what they ſpeake: for curſed is he that doth the worke of the Lord negligently. Ier.48.10. Thoſe are they whoſe fiery deuotion is not managed by diſcretion, they wholly relying on *Dabitur in illa hora*, as if they had the ſpirit of God at commaund, which as elegant *Nazianzen* (whom I cannot mention too often) ſaies πάντως παρέστι δεσποτικῶς ἀ δουλικῶς, *heriliter non ſeruiliter*, it is preſent to vs all in dominion, not ſubiection, as a Lord, not as a ſeruant: and theſe are our Donatiſts and Browniſts, men of ſeparation, who are wont to vſe ſuch excurſions in their preaching, wandring in the wildernes of wofull digreſſions, when they are the furtheſt from the mark ſhewing the hotteſt zeale and vociferation, like your baſtard *plouer* that beeing furtheſt from her neſt will euer cry the moſt. The zeale of Gods houſe did euen eate vp *Dauid*, but they with their irregular zeale haue eaten vp the

Nazianz. in orat. Pentec.

houſe

houſe of God. Theſe are vſually your *hotſpurres* againſt the ſtate, againſt Cæſar, againſt the Gordian knot of the two worthy kingdomes, againſt neceſſary tributes, princely and noble recreations, againſt our reuerend prelates bleſſed hierarchy & all ſpirituall gouernement, running in a fierie indiſcretion they know not whether like *Iehu* the ſonne of *Nimſhi* that droue the coach as if hee had beene madde, crying and ſhouting for a reformation (or rather a deformation,) for a new presbiterie and ſage ſenioury, and for our, our gouernement downe with it, downe with it euen vnto the ground. And it were very neceſſarie, that in many places of this land, they beeing growne vnto the height of *Browniſme*, drawing an infinite troupe (of the braineſick commonalty eſpecially) from their loyable allegeance, that theſe eares of cockle and darnell were quickly cropt, or their heads were pruned off in time, and that theſe little foxes were taken with a quick ſent and a full crie, which will in time (if not prevented with the hand of wiſdome) in my ſimple iudgement, waighing with my

ſelfe ſome priuate circumſtance, by a giddie and headie commotion, by their burning firebrands of ſedition ſet a wild fire on the vineyard of the Lord, which the Lord in mercy forbid: pardon me, O Lord, if in a feruent zeale of the peace of our Sion, I may ſeeme as a rigorous and mercileſſe inueigher againſt thoſe ſchiſmatikes who violently would raught away the oliue branch of vnitie from the mouth of thy ſpotleſſe doue: and, O pray for the endleſſe peace of Sion, they ſhall proſper that loue thee, peace be within thy walls, and euermore plenteouſnes within thy palaces: and I charge you, you by an oth, O ye daughters of Ieruſalem, ye that are well-willers vnto Sion, euen by the roes and the hindes of the field, that ye waken not and diſturbe this bleſſed ſpouſe of Chriſt, leaſt that her comely garment, her veſtment of honour and tranquility be cut like Ieroboams coat in twelue peeces; which, if thoſe ſmokie firebrands be not in time put out, ciuill diſſention is like to bring to paſſe.

Neuer was there in open ſpeach, eſpecially by them, (and others too) who

haue

haue not taught their tongues to ſpeake *Salomons* pleaſant words, ſo great contempt of ſtate, nobilitie, magiſtracie, learning, religion, and of God himſelfe as now, as if Lucifer had broke looſe from the chains of deepe darknes, & had poſſeſſed mens hearts & tongues: *Faſtus feſtus, literæ ſunt lituræ, curia ſpuria, ſacerdotium ſacrum otium, Muſæ muſcæ, religio religatio, heluones Hellenes, iuſiurandum iocus, honos* ὄνος: Proud contempt is their beſt feeding content: with them, learning's a blemiſh, the court a baſtard, our miniſtery vnhallowed ſecuritie, the Muſes like flyes too many in a ſwarme, Religion a banniſhment, gluttoniſme a merry Greciſme, cannon othes are forſooth but *Lady Lingua's* recreation, and Honour is made a foole vpon a ſtage: witneſſe ſome of our audacious *theatres*, now made as *ſpaniſh ſtrappados* for luxations, like *Pityocamptes* his bending pine-trees to racke the beſt good names, perſons of ſtate, and Vniuerſities withall, too to intolerably permitted in that. Plutarch. in Theſ.

O bleſſed, and thriſe, and euer bleſſed God, to what a dead low ebbe of grace

s this world growne to now, for irregularity both of ſpeach and action? How are the bitter waters of *Marah* diſtilled rō the ſweeteſt flowers? Gods abundant graces are prooued the limbecks and the ſeminaries of all vices: the moſt men are hardly yet in the Chriſt-croſſe-row of Chriſtianity, babes and infants in diuine knowledge, who haue not yet learnd to ſpeake; rather ſpellers then goſpellers.

Let vs euery one, euen euery one from the eminent *Cedar* vnto the lowlyeſt *ſhrub*, ſeeke to imitate Chriſt Ieſus as in all our actions, ſo in all our ſpeeches, of whome the bleſſed Euangeliſt ſpeakes thus, frō the very mouth of his enemies; Neuer man ſpake as this man doth: the Church therefore the ſpouſe of Chriſt, being enamoured with him and with his comfortable words, ſhe thus begins her ſacred Canticle, Let him kiſſe me with the kiſſes of his mouth: that is, *cum eius dulci alloquio*, with his ſweete and honie-flowing ſpeach: as if thus ſhe ſhould breake out into a feruent paſſion of her loue, ſaying; O ſweete Ieſu, thou fountaine of the gardens, thou well of liuing waters, thou fountaine of Bethlem, thou

Pellican in Cant. 1. cap.

Ocean

Ocean of bliſſe, thou minerall of all perfection, thou heauenly manna the bread that came downe from heauen, thou that art hony to the mouth, and harmonie to the eare, a iubile to the heart, loe I, O Lord, am ſicke of loue, of the loue of thy lawes, which are dearer to me then thouſands of gold and ſiluer: comfort me, O comfort me with thy heauẽly words the balſame of my wounded ſoule: O Lord, O my deare Sauiour, liſt vnto me that I may ſo liſt to thee: as the Hart brayeth & panteth for the riuers of waters, ſo my ſoule panteth and thirſteth for the riuers of Paradiſe flowing and guſhing out of thy mouth: O Lord kiſſe me I beſeech thee with thy lips, that diſtill downe the pure myrrh of ſauing doctrine. Lord, *O my Lord* (for thus my liuely faith imbraceth thee) thou haſt kiſſed me by Moſes, by the Prophets, theſe brightſome lamps, that now are conſecrated to th'euerlaſting ſhrine, at their bleſſed lippes, their learned lips a long time haue I bin fed: now, O Lord, I humbly ſue for the kiſſes of thy mouth, of thine own mouth: ſay thou vnto my ſoule, I am thy ſaluation: let theſe my poore praiers be as pow-

erfull aduocats and ſuppliant oratours to plead for mine vnworthines: I know the impure veſſells of mine eares, are vnfit to drink in ſo heauenly a moiſture of grace, beeing neither ſeaſoned nor ſufficiently capacious to intertaine thy hallowed word the food & manna of my ſoule: yet Lord thou that openeſt & no man ſhutteth, thou canſt open my heart as once thou didſt the heart of *Lydia* for ſacred attention, O let me claime that intereſt in thine vnſpeakeble mercies: let me take a faire coppie out of thy mouth, that I may learne to ſpeak: thy words deliuered in their due place are like apples of gold with pictures of ſiluer, they are as flagons of refreſhment, O ſtay me with theſe flagons, and comfort me with theſe apples, for I am ſicke of loue. Thy words are the ſweet ſauour of life vnto life to euery one that doth beleeue. The precious ſpikenard ointment in the alabaſter boxe, the ſacrifice of *Noah* ſweet ſmelling in gods noſtrils, *Aarons* holy incenſe, the *Queene* of *Sheba* her ſweet odours, the *wiſemens* frankincenſe, the fragrant orchard of *Alcinous*, they are but as the putrid ſmells of *Golgatha*, nothing in compare with

Apoc.3.7. Act.16.14.

2.Cor.2.

Mar.14.3. Gen.8.

Exod 30 34. 1.King 10. Matth.2.11.

the

the ſweete perfume of thy heauen-dropping deaw of thoſe thy ſurpaſſing pleaſant wordes. Thus the ſpouſe of Ieſus Chriſt in a ſanctified deuotion, thirſts after the words of Chriſt as well for her ſpeaches imitation, as for her ſorrowes limitation.

And thus let vs all in the feare of God, as wee tender our owne deareſt ſoules, ranſomd with the prizeles blood of Ieſus Chriſt that immaculate lambe: propoſe him vnto our ſelues the liuelieſt patterne of all complete perfection, in whome was hid all the treaſures of wiſdome, ſanctitie, and knowledge: let vs adore and kiſſe in all humilitie of ſoule and bodie his worthy footſteps, whoſe happy tract will lead vs vnto immortality: and let vs humbly craue at Gods hands to giue vs hearts, and hands, and tongues malleable for good impreſſions, that we may thinke, and doe, and ſpeake what is moſt pleaſing in his ſight. And let vs for our ſpeach, which moſt concernes our text, remember that one verſe of Dauid, which the good *old Heremit Pambo* could not learne in nineteene yeares, I ſaid I will take heed vn-

Socrat ſcho. lib. 4. 18.
Pſal. 38. 1.

to my wayes, that I offend not in my tongue: calling to minde how many by their tongues haue loſt their lands, their liberties, their liues and all, to the wofull preiudice of their poſteritie. And if either this or any other way we do offend, if in the day time with *Penelope* we weaue the ſpiders webbe of ſinne, ah let vs at night by teares vntwiſt it, and by our true repentance, let vs diſſolue our ſoules into ſighes, and melt our braines into briniſh teares to lauer and rinſh away our crimſen deep-dy'd ſpots. And grant, good Lord, that we who haue too long ſerued Satan by *Indenture*, writing it with our tongues, in this the pen of too ready a writer, ſubſcrib'd it with our hearts, dated it euen from our very infancy, ſeal'd it with the kiſſes of our lips, deliuered it in the preſence of many witneſſes, our conſciences, God, Angels, men, and euery creature, may now at laſt haue this our grieuous bond cancelled by thy mercy, O ſweet Lord, ſince to remit a ſinne is no leſſe, nay greater glorie then to reuenge it. And if we chaunce to lull and huſh our ſelues a ſleepe or ſlumber in future ſenſuality, O thou the kee-

per

per of *Iſrael*, who neither ſlumbreſt nor ſleepeſt, rouze vs vp with the ſhril ſound of the trũpet of thy fearfull iudgement; that wether we eat or drink, or what ear we doe, we may with holy *Hierom* ſay, *Me thinks I heare the trumpet of the Lord ſound theſe words ſhrilly in my eares, Ariſe ye dead, & come to iudgement.* And though the moſt of vs all here conuented in Gods preſence this day (God knowes whether any one excepted) ſold our ſelues to ſinne by ignorãce in the *Aprile*, the *forenoone* of our yeares, graunt good Lord, that in the *afternoone* & the cold *December* of ſome of our daies, we may dedicate and wholly deuote our ſoules and bodyes to thy ſeruice ô ſweet Sauiour, according to our ful determination, that at what watch ſoeuer it pleaſeth thee to come, we may be found prepar'd inveſted with the wedding garment, clad with the pure and ſnowie robes of righteouſneſſe, and ſo with *Ioſhua* and *Caleb*, the little nũber of them that ſhall be ſau'd, we may happily enter into the land of promiſe that heauenly *Canaan* that flowes with milke and honie of all eternity, that heauenly *Ieruſa-*

lem the city of the Saints ; whoſe walls are built of pretious ſtone, whoſe gates are pearles, whoſe porters Angels, whoſe ſtreetes are pau'd with gold that farre ſurpaſſe the gold of *Ophir*, throgh which doe glide the chryſtall ſtreames of life, which whoſoeuer taſts ſhall neuer thirſt againe, where God is the Angels ſunne and euer ſhineth, the *Alpha* of all true and euerlaſting ioy, and the *ωmêga* of all ſorrow and anguiſhment, in whoſe preſence is fulneſſe of ioy, and at his right hand pleaſures for euermore: whether he bring vs that ſo dearely bought vs, euen *Ieſus Chriſt* the righteous, thy Chriſt O bleſſed Lord, but our ſweete *Ieſus*, to whom with thee, O Father, and the holy Spirit, we in loyaltie of heart, and lowlines of affection, doe aſcribe all honour, glory, & dominion this day, this howre, and euermore.

Amen.

FINIS.

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